

The Stroke of Divine Sovereignty:

OR, A

S E R M O N

On the DEATH of

Mrs. MARY HUSSEY,

My late dear *Wife*, who sweetly slept in Jesus,
January 29. 1703.

WITH

An Account of some of the Gracious Dealings of GOD
on Her Soul.

By JOSEPH HUSSEY,
Pastor of the Church of CHRIST at *Cambridge*,
Gathered according to the Order of the Gospel.

*Isa. 38. 15. What shall I say? he hath both spoken unto me, and
himself hath done it.*

L O N D O N: Printed for William and Joseph Marshall, and Sold by
them at the Bible in *Newgate-street*. MDCCIV.

Handbook of the British Museum

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TH E R E are now in the Press two things more, Written by the same Author, joined together in one depending Treatise, and coming forth; the one a Sermon on *John* 3. 8. about the late Storm of Wind, the other an *Exercitation* on *Eph.* 2. 2. against the common Mistake that the Winds are raised by Satan under the Divine Permission.

THE
HISTORICAL
AND
GEOGRAPHICAL
DESCRIPTION
OF
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OF
LONDON
AND
MIDDLESEX
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THE
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CENTURY
BY
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T H E

Stroke of Divine Sovereignty.

E Z E K. xxiv. 16 —.

Son of Man, behold, I take away from thee the Desire of thine Eyes with a Stroke.

IN the latter Part of this Chapter the Prophet is laying open the Calamity of the Jews in a Type, or Sign, whereby he is commanded of the Lord not to mourn for the Death of his Wife; *Verses 15, 16. Also the word of the Lord came unto me, saying, Son of Man, behold I take away, &c.*

We have Three Things at Hand,

1. A Prediction in the Text, *Vers. 16. Son of Man, behold, I take away from thee the Desire of thine Eyes with a stroke.* A heavy Message to the Prophet's [Nature], and no less than the Burden of the Lord to Flesh and Blood.

Jer. 23. 33.

2. The Event of it in the Coherence, *Vers. 18. So I spake unto the People in the Morning, and at Even my Wife died; and I did in the Morning as I was commanded. So I spake.] q. d. I knew by the Positive certainty of the Prediction my Wife was as good as dead in the Morning, and yet the Command of my Great Master in Heaven being as positively fixed, that I should not give way to the Ceremony or Custom of Mourners, which must have unfitted me for my Office, and thereby*

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thereby have lain aside the Work of my Publick Place, as I stood by (his own Commission) in an open Relation to the People: I minded therefore what had been given me in a special Commandment of the Lord I serve; and accordingly, *in the Morning so I spake*. I readily appear'd in Publick, I fell to the Duty of my Office; I enter'd not into my Chamber to weep; I refused not to be seen of Men; I gave not way to *Crying and Tears* at the parting with my *Dear Companion*, nor took up my Thoughts about her *Death and Funeral*, to intermit the Service of a Prophet; I had learnt another Lesson of the Lord: *So I spake unto the People in the Morning, and at Even my Wife died*. 'Tis as if he had said, I must tell the People in a *Fore-noon* Sermon, how God would begin and deal with *me*, and how sharply he would repeat it to my Loss by the stroke of Death that *Evening*; and therein give Scope to further Executions, what Themselves must expect he would go on with, and deal in next by Them. Which brings in

3. The Symbol and Signification of it, in the Explication and Application of the whole; To the *Temple*, whose fair Structure they doted on separately from it's *Mystical Relation*; and to their own *Sons and Daughters in Jerusalem*, who were as truly the Desire of their Eyes, as the Wife of *Ezekiel* was the Desire of His; and that in *verses 21, 25. Speak unto the House of Israel* (and let a bigger Family take the Warning by a less;) *Thus saith the Lord God; Behold, I will profane my Sanctuary*: I will bring that upon it which my Law forbids to be now used, or approach unto it: I'll bring in the *Profane Gentiles*, Strangers whom my Law have barr'd in all Times of Purity in worship, from touching or meddling with any of the Hallowed Things in or near it: Yet now to punish your profaning it *one way*, I'll go and profane it by giving it up into their Hands, and let them do what they will with it (under my own Permission of the Fact] the *other way*; *I will profane my Sanctuary, the Excellency of your Strength, the Desire of your Eyes, and that which your Soul pitieth; and*
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your Sons and your Daughters whom ye have left shall fall by the Sword. Also thou, Son of Man, shall it not be in the Day when I take from them their Strength, the Joy of their Glory, the Desire of their Eyes, and that whereupon they set their Minds, their Sons and their Daughters? Thus, here is a plain Application of all to the Punishment of the People, taking away the Desire of their Eyes, in beginning with their Pastor, or taking away the Desire of His.

I shall speak short of the Bounds of all these things, and confine more narrowly to the Occasion presented.

Three things lie in the words,

1. *The Natural Character of the Prophet's Wife; The Desire of his Eyes.*

2. *God's Dominion exerted, in cutting off the Right and Relation which the Prophet, her Husband, had unto her. Behold, I take away from thee.*

3. *The severity of Execution; with a Stroke.*

In all it appears to have been God's *sovereign* interposure, whatever might be the *subordinate* Means, or Instruments used in, or towards the Dissolution of *Ezekiel's Wife*.

Doct. The Lord will take away the most dear Relations with his Stroke, whether Wives, Sons, or Daughters, tho' never so much the Desire of the Eyes, whenever he sees it meet.

In the handling this, because I design to contract as much as possible, I will only labour (under the Assistances of the *Holy Ghost*)

1. To *justify* God's proceedings with us, and therewith instruct our selves in the Duty of Resignation and *Submission* unto Him. And then

I.

2. To make some *Uses* of the Point. *Lastly, Or*

II.

3. To give some Account of the Work of God's Grace upon the Soul of the Deceased.

III.

And of these in their Order.*

B

First,

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First, In justifying God's proceedings, and instructing our selves in our own Duty of humble Submission to him, I shall lay down several *Propositions* gradually.

Prop. 1. God is sovereign of his Creatures, and may dispose of their Lives, when, or how he pleases. *Rom. 11. 36.* *For of him, and through him, and to him are all Things, to whom be glory for ever. Amen.* The whole *Verse* grounds upon Divine Sovereignty; and that Sovereignty as radicated in the Infinite Nature of God, so equally common to all his Three Glorious Persons, or Subsistences. *For of him.*] for [of God in the Glorious Person of the *Father*, as the Fountain of the Deity, *are all things* purposed in himself, also counselled, covenanted, and wrought with and by the other Two Glorious Persons, the *Son*, and the *Holy Ghost*; and so purposed, counselled, covenanted, and wrought by and among them all, as one God in Substance: And therefore *through him are all Things*, coming on, *before the World began*, towards Production, and into Being, lying upon the Hands. (as I may say Θεοπρεπώς) of all Three, and so wrought of God by his Son Jesus Christ, and by the Spirit, *the Breath of the Almighty*: These Two also being of the same Life, Light, Nature, and Essence with Him the Father, and so *are through God*. And again, [to] *Him are all things*; to this One in Three they do all belong in the Ends, Contrivances, Frame, Beauty, Substances and Activities of a Diversity and Universality of Beings, that replenish and make up the entire World of his Works, that He, and He alone may have the supreme Praise of all, *to whom be glory for ever. Amen.* Wilt thou count it then such a hainous thing for this God to take a fair Creature out of thy Bosom to his own? Wilt thou lay it so to Heart, whilst the Proprietor hath but done what he will with his own; as if he had robbed *thee*, or dealt unjustly, or raised up some unkind thing against thee? Shall his Government be affronted thus? And Creatures at his Footstool quarrel with Him that hath prepared his Throne in Heaven? *Psal. 103. 19. The Lord hath prepared his Throne in the Hea-*

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vens: He that is *immense* can fill them every one, and shew the World (who would not believe) the Terror of his Glory at the last Assizes. All Heavens are but one Royal Seat prepared for Him to sit down as *Judge* and *King* upon; and there is no room in his Throne for any Potentate besides. *And his Kingdom ruleth over all.* Then he may call off what Subjects, or what Creatures he pleaseth. *Job 9. 12. Behold, he taketh away, who can hinder him? Who will say unto him, what doest thou?* He hath made a Breach, says *Job*, in my Family, my *Children* are dead at his Orders; he has broken in upon my Substance and *Cattle* in the Fields, and opened the Gap for *Chaldeans* and *Sabeans* to come in, and drive away *Sheep*, *Camels*, and *Asses* through the Breach: I see it to be Him beyond all the Instruments in the World: *Behold, [He] taketh away, who can hinder him?* My Body it self, my *Flesh* and my *Skin* feel his *Arrows*; and yet *who will say unto him, what doest thou?* I dare not be so bold to open my *Mouth* at him that hath opened his *Hand* against me.

Prop. 2. The Lord's Hand notwithstanding doth naturally go to a Man's Heart, when the Lord taketh away the Desire of his Eyes with a Stroke. We may see this verified in the Case of *David* and his Company spoil'd at *Ziklag*, *1 Sam. 30. 1, 2, 3, 4.* *And it came to pass, when David and his Men were come to Ziklag, on the Third Day, that the Amalekites had invaded the South and Ziklag, and smitten Ziklag, and burnt it with Fire: And had taken the Women Captives that were therein; they slew not any, either Great or Small (that was a great mitigation of the Stroke!) but carried them away, and went on their way.* So *David* and his *Men* came to the City, and behold, it was burnt with Fire, and their *Wives*, and their *Sons*, and their *Daughters* were taken Captives. Lo! here was the Desire of their Eyes, their *Wives*, and their *Sons*, and their *Daughters*, taken away with a Stroke! It was the Lord's stroke upon them supremely; it was a stroke inflicted by the *Amalekites* instrumentally and subordinately. But see next how this Stroke of the Lord's Hand naturally went

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went to all their Hearts: *Verf. 4. Then David and the People that were with him, lift up their Voice and wept, until they had no more power to weep. David himself, who might have more Grace than all the rest of them put together (and 'tis but a little further in the Chapter, that a great many of David's Company were called wicked Men, and Men of Belial, being covetous Wretches, that would have engrossed all the Spoil of the Amalekites unto themselves, after the Lord had delivered the Company that came against them into their Hand: Yet David himself) as well as all, or any of those that went with David, lift up his Voice with Theirs, and wept at the great Stroke among them; it naturally went to all their Hearts alike. Take another Instance of a Godly Man, and he shall be the Father of the Faithful; Gen. 23. 2. And Sarah died in Kirjath-arba, the same is Hebron in the Land of Canaan, and Abraham came to mourn for Sarah, and to weep for her. Abraham was afflicted at the Loss of his dear Sarah; and tho' he was not so discomposed but he could Preach a little over her Hearse, in the Audience of the Children of Heth (as we find in this Chapter, to bow them to his Request, in purchasing with his Money a place of Sepulchres, for the Burial of his Dead out of his sight, not caring to mix the Bodies of his Families with the other Natives, but desirous to bury such together as had worshipped God in One and the same way; even as [we] have bought the Ground of this Place for like uses); yet it was a Stroke touch'd him to the Quick, and he had Flesh and Blood felt it. Abraham came to mourn for Sarah, and to weep for her.*

Prop. 3. It requires abundance of Grace to be rais'd above Nature, and patiently bear the Stroke of God in this Case. Paul knew it to be so: *Rom. 7. 21. I find then a Law, that when I would do good, evil is present with me.* And this he found, through the Corruption of his Nature, to be very common with him in all his Duties, and the Points of Service he undertook. And it holds true, after the same manner, in this Case before us; *When I would do good, in ascribing*
unto

unto God the Glory of all his *sovereign* ways, I find evil present with me; the fond Inclination of a Creature to stand more bent for my own Privilege, than bow'd to His Prerogative. I would *blefs* him when he [takes], as well as when he [gives], but Evil is present with me, and I can scarce stoop without bitter Groans, and uneasie Reflections, to [such] taking Dispensations: And yet through Grace I have eat my own words, and held in more that were else as ready as They to come out: *Psal. 39. 9. I was dumb, I opened not my Mouth, because thou didst it.* I was made to consider, how I should sinfully turn thy Glory into Shame, and that before the Enemy, if I profess'd my All to be with Thee, and yet carry'd it upon the loss of a Creature, as if I had lost my *Treasures in Heaven*, and been stript of all I have in Thee. And then there is a great deal of *Justice* in the strokes of God: *Lev. 10. 1, 2, 3. Nadab and Abihu, the Sons of Aaron, — offered strange Fire before the Lord: And there went out Fire from the Lord and devoured them, and they died before the Lord. — And Aaron held his Peace.* The Lord shewed Aaron he had a Reason for it in Justice, and Aaron knew then he had no Reason *against* it by unjust complaining; so Aaron held his Peace: But it requires, I say, abundance of Grace to be rais'd above our own Disquietments, and to bridle our Lips when we feel the motion of our Lusts.

Prop. 4. The Lord hath wise Ends (when he strikes his Children) for touching them in the most *sensible part* they have: He could justify the Motion he made to Abraham, when he had given him a Son, and in that Son the Promise of a Saviour too; go now, without Delay, and offer him up to Me: *Gen. 22. 2. And he said, take now thy Son, thine only Son Isaac, whom thou lovest, and get thee into the Land of Moriah; and offer him there for a Burnt-offering upon one of the Mountains which I will tell thee of.* The God of Abraham had touch'd him in a very tender part. And tho' God knew what to do, and would make it all Issue in outward Satisfaction to Abraham, before he had done, yet he would first try his

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his Servant. And a mighty Trial it was, not only because it was his Son, but because he saw not God's end. *Abraham* could not fathom, that God would therein immediately express unto him a lively Type of the precious Son of God to be born of that Seed, and then slain for the Redemption of *Abraham* and his Heir too, and for all the Elect of God. *Abraham* knew not that God would do that very thing to his own Son, upon the same Mountain: *Not spare him*, but * *give him up into wicked Hands* for a Sin-offering, to make Reconciliation for Iniquity, and bring in everlasting Righteousness. *Abraham* saw not God's Scope, but by Faith he saw his own Duty; and therefore readily took the Lad, tho' he was the Desire of his Eyes, and went on at God's Word; he put his Soul into God's Hands (and trusted God for *Messiah* of this One Seed still) as well as put the Life of his *Isaac* there, and question'd not but he should have Salvation sure, tho' God did what he pleas'd with his Son; and put the Father to burn him on an Altar, and Himself too (he believ'd therewith) at the expence of a Miracle, to raise him up again from the Ashes of the Sacrifice, from whence also he received him in a Figure.

Prop. 5. We ought to set the Lord always before us, and to be more contented with [Himself] as the Desire of our Eyes, whether our [other] Mercies stay, or go. We look through false Opticks whenever we see more Beauty in a Creature than we see in Him. The Church beheld her Glorious Bridegroom in a Transcendencie of sweetness above the fairest Creature: *Psal. 45. 2. Thou art fairer than the Children of Men.* As the first *David* said of the Love of *Jonathan*, *Thy love to me was wonderful, passing the love of Women.* So may the Church say of the Second *David*, her Lord and Husband, that his Face seen by Faith, but much more beheld in Righteousness and Glory, is fairer than the Beauty and Mien of Women. *Song 5. 10. My Beloved is white and ruddy, the chiefest among Ten Thousand.* In his Person, Natures, Government, and the excellencies of a Beliver's



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liever's Head and Husband, there's none can match with Him. *Psal. 75. 25. Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* In whom do I look in Heaven to behold the Face of God but Thee? What *Mediator* in Heaven, what *Intercessor* at the Right Hand of God but Thee? What Head of *Cherubims*, what Lord of *Seraphims* among the Heavenly Host can I espie but Thee? What Happiness, Beauty, or Praises, among the *Spirits of* Heb. 12 23. *the Just*, which they have not receiv'd of Thee? And what would all the Company of Heaven be to me, if Thou wert not in Heaven too? Alas! it was *Eli's* Sin to honour his Sons above God, 1 Sam. 2. 29. not directly by ascribing divine Homage to them, but *implicitly*, by exposing God's Honour to contempt through his connivence at his Sons, rather than deal roundly with them to their *Shame*; whilst the Sin of those young Men 1 Sam. 2. 17. had caused a Neglect of the Sacrifices and Worship in many of the stumbling People; he carried it as if he thought the People would not honour his Sons, if he openly reprov'd or restrained them: And to continue the Reputation of his Sons at this rate, who deserv'd to be expos'd, God takes ill at *Eli's* Hands, and calls it an honouring of his Sons before Him.

Prop. 6. The God and Father of our Lord Jesus Christ will 2 Cor. 11. 31. have every Creature that stands in our way to Christ, taken and laid aside. *Matth. 10. 37. He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.* And so it is the same Doctrine, He that loveth Him or Her more than Christ, is not worthy of him: He that loveth Her who lay in his Bosom more than he loveth Christ; to repine at God's Stroke, as if Christ himself did not make it up, is not worthy of Him. And tho' we know not how to put a Value upon Christ, the God of Christ doth, and will remove whatever may break the just Esteem we ought to have for him.

Prop. 7. He hath better Consolations for us in his Son, and with his Son, than there was in any dear Relation gone.
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What is the Image of our departed Clay, to the Image of the Invisible God? What is the eldest Daughter to the First-born of every Creature? Oh! the Glories of his dear Son! In whom we have Redemption thro' his Blood, even the Forgiveness of Sins! as Col. 1. 15. compared. And well might the Apostle add, when he has the same up to the Ephesians, According to the Riches of his Grace! Eph. 1. 7. Oh! Heights and Depths, and Lengths and Breadths of the Love of God, in Christ! What can we want, if we have but Faith to take out all Supplies from Christ? Is a dear Relation dead, behold, Christ was dead, and is alive to make the Loss up! Rev. 1. 18. *I am he that liveth, and was dead; and behold, I am alive for evermore.* To live, and not to live for ever had been below our Safety and our Satisfaction. But to live as Christ lives is enough to make up the Absence of deceased Friends; and tho' we who are left, survive but dying Creatures, and follow the Dead apace, yet there's enough in Christ to satisfy us while we live, and when we die in Christ after them. He lives for evermore, and lives in our Nature so; why then he lives not only to take our Spirits, but embalm our Bodies for a Glorious Resurrection: The last work by Faith will be to put our Bodies under Lock and Key in Christ's Hands. I do not only live for evermore, says he, in my Person, but I live with the Key of Power in my Hands for my whole Interest; and the Members of my Body are ever dear to me. Ple surely open your Graves at my Second Coming, and bring out those Bodies from the Dust you put into my Hands at Dissolving. The World without us, and Unbelief within us, of the All-sufficiency of Christ, are deadly Enemies unto Jesus, and make the Soul cumbred about many things, as Martha; Luke 10. 40, and weep, as if we would weep out our Eyes at parting with a dead Relation: Yet Christ had a kind word to Martha notwithstanding; John 11. 25. *Jesus said unto her, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live.* We have it all in Him, our Bodies are raised and glorified mystically with him already, and is

is the true and only Foundation upon which we shall one Day be further *personally* raised by him, and glorified to all Intents with him; as the Apostle argues, *Eph. 2. 6.* Christ hath all; Happiness for Relations, Mansions prepar'd for Us.

Prop. 8. and Last. The more he makes us stoop by the power of his Grace, to the Sovereignty and Justice of his Hand, the more the Stroke (how sharp soever 'tis) is sanctified. *James 4. 6, 7.* But he giveth more Grace; wherefore he saith, God resisteth the Proud, but giveth Grace unto the Humble. Submit your selves therefore to God. He that bids us stoop, makes us stoop by an inclining Nature: As when he said to the Man that had *a withered Hand*, stretch forth *Mark 3. 1.* thy Hand, he heal'd it as he spake the words; and then the Man obey'd and stretch'd it out.

Secondly, The Uses to be made of this Point follow. And II. in these a word to all this *mixed* Company distinguished. For tho' I see such a *numerous Crowd* met from all Parts of this populous Place together, I see but *Two sorts* that I must (in speaking) divide you all into; the *Gracious* and the *Ungracious* kind. I will begin with those that are in most Danger, and speak to their Case first. Therefore

I. To the *Ungracious*. And by *Ungracious* I would not be understood amiss. I mean not all those who go to the Church are the *Ungracious*, and all those who go to Meetings are *Gracious*: Far be it from me, to restrain God's Grace, as some of you may think I do, to what you call a *Conventicle*, or extend it to equal Dimensions with all, or any of our separate Meetings; as if every *Sinner* lay of your side, and all that are come over to Our's are *irreproveable Saints*. I know no such thing as Conversion to Christ by Lumps and Parties. In short, as by the *Gracious*, I mean such, and none but such, as are born again; that is, renewed after God's Image thro' the vertue of Christ's Blood, by the Holy Spirit, in *Knowledge*, *Eph. 4. 24.* *Righteousness*, and true *Holiness* in and from Christ, and that *with Col. 3.* both in *Nature* and *Life*: So by the *Ungracious* I must mean
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the contrary, be they of what *Party* or *Church* foever, and Hearers of me, as well as the Hearers of any other Minister.

To these Ungracious, as in *God's* sight; and oh! that by his Spirit I might speak to them, as in their *own* sight thus. I have Two or Three things briefly to say.

ek. 16. 14. *Use 1.* Know this, that till *God* put his *Comeliness* upon you, tho' you are never so much the Desire of the Eyes to *Parents* or *Husbands*, or in the Esteem of any *Creatures*, all your Beauty is deformity in his *own* Eyes; he desires none of it. *Psal. 29. 11.* When thou with *Rebukes* dost correct *Man* for *Iniquity* (whether by *Sickness* or *Death*) thou makest his Beauty to consume away like a *Moth*; 'tis other Beauty that must come to Heaven; this will never take with *Jesus Christ*:
 ek. 36. 26. There must be a *New Heart* and a *New Life*, and a *New Heart* before a *New Life*; these are the Beauties engraven upon *Christ's* Heart; he wears these, and will raise them up
 al. 29. 2. to the most perfect *Beauty of Holiness*, to sit next to him in Heaven; he matters not the whiteness of your *Skin*, nor your Complexion in a charming *Blush*: For that which is born of the *Flesh* is *Flesh*, and that which is born of the *Spirit* is *Spirit*, *John 3. 6.* The *Body* will be another sort of Beauty when taken out of the *Grave*, where all this Beauty dies, and
 ail. 3. 21. transformed or fashioned like unto the glorious *Body of Christ*. Now this I say, brethren, that *Flesh* and *Blood* cannot inherit the *Kingdom of God*. *Death* will wash off all your *Paint*, disorder the curls of your *Hair*, and make your fragrant *Powders* stink. There's nothing of this *Jesus Christ* values.

Use 2. Remember, when *Death* strips you, you will be naked for ever, if you be not found in cloathing of *Christ's* providing; even that *white Linnen*, clean and fine, which is
 ev. 19. 14. the *Righteousness of the Saints*, * wash'd in the *Blood of the Lamb*. And therefore be not taken up with *Toys*, nor live in mispence of precious *Time*, which is flying off faster than
 I Rev. 4. 14. you imagine. *God* is angry with the *Wicked* every day; and angry at these things: And because there is *Wrath*, beware lest he take thee away with his *stroke*: then a great *Ransom* cannot deliver thee, as he speaks by *Elihu*, *Job. 36. 18.* *Use 3.*

Use 3. Be assured, that till the Holy Ghost works Grace in your Hearts, and draws it out into exercise by your own Faculties and Acts, that you can experience Jesus Christ to be better to you than all Creatures, and you are help'd in some measure to live upon Him, when you find Creatures wither and die off your Hands, you will never bow to God: For otherwise, let your *Profession*, and *Duties*, and *Church*, be all what they will, those Hearts of yours will secretly and predominantly rise up in the very Face of God (whether you take notice of it or no) when he comes but to take away with his stroke any think that is the Desire of your Eyes, you won't bear it: *Rom. 8. 7. Because the Carnal Mind is enmity against God; for it is not subject to the Law of God, neither indeed can be.* They think they love the *Moral Law*, and are Friends to the *Ten Commandments*, and yet live in open Rebellion every Day against them; and can't be subject from their Hearts to that Law of God, which is made to divorce them from their Carnal Pleasures, and unlawful Satisfaction; they can't love God as they are, (I am sure) when God says, [my] Will shall stand, and not [yours]: Ple cross your Natures, your Wisdom, your Righteousness, your Hopes, and all that too which you have thought Grace in you, in the way I take to save you. Now till some Effect of that Saving reach a Natural Man, where's the Natural Man in the World can love God in crossing him? and yet he thinks to be saved by a few Duties, and good Prayers: Aye, but if thou hast not God's Righteousness upon thee, and God's Spirit in thee, be assur'd he'll not be put off thus.

2. To the Gracious, or the truly Sanctified.

Use 1. to you. Learn upon the Experience of God's Grace to be more weaned from all your pleasant things; not only from *Wives*, but from every worldly thing else, which gets in, and stays upon the Heart as the Desire of your Eyes: *1. Cor. 7. 29, 30, 31. But this I say, Brethren, the time is short, it remaineth that both they that have Wives, be as though they had none; and they that weep, as though they wept not; and*

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and they that rejoice, as tho' they rejoiced not; and they that buy, as though they possessed not: And they that use this World, as not abusing it; for the fashion of this World passeth away. The more it passes out of your Thoughts, and you are help'd to live above it, the more consistently it agrees with the passing of it off your Hands.

Use 2. How weak is your Grace wrought in *Habit*, if it be not found in *Exercise* at such a trying time. *Jonah* had Grace, but it slept in his Soul, and was not in Exercise, when he was in that peevish Humour for the Gourd, *Chap. 4. 8, 9, 10.* A good Man left but for a time under the power of *Nature*, will Sin at such a rate, as to fall out with God about the shadow of a springing *Herb*; and much more, if he take away a *Wife*, a *Child*, a *House*, or *Land* from him. Oh! therefore 'tis not enough to be good, but to *act* as Grace hath made and distinguish'd you.

Use 3. Take heed whom you marry; for, if he or she be destitute of the saving Grace of God, how will you ever bear it to have the *Desire of your Eyes* taken away with a Stroke? *Eph. 5. 25, 28.* *Husbands love your Wives, even as Christ also loved the Church, and gave himself for it: so ought Men to love their Wives as their own Bodies: he that loveth his Wife, loveth himself.* Aye, must Husbands love their Wives, as Christ hath loved the Church, and as they love their own Bodies? Why then their *Wives* had need to be of [Christ's] Body, or else that love will afterwards prove your own *Torment*, to see she is taken from [you], and no grounds to believe she is taken to be for ever happy with the [Lord].

Use 4. and last. To encourage you to wait more upon the Lord's Ordinances, to have the *Evidences* of your own Marriage-union to Christ more cleared up; inasmuch as the *Desire of Christ's Eyes* (and true of you, as you are Christ's) can never be marr'd by any stroke whatever. *Isa. 54, 5, 6.* *For thy Maker is thy Husband, the Lord of Hosts is his Name.* You have a Husband in Glory will never part with you; and

and where he is, there you must be with him; when you have served your Generations according to the Will of God, your Bodies fall asleep, and your Souls return home.

Thirdly, To give some Account of the Work of God's Grace on the Soul of the Deceased, as I have gathered up Passages.

The Experience of God's Work upon the Soul of my DEAR WIFE follows, as I took up, like an *Elijah's Mantle*, what hints had dropped from her self in her Two last Sicknesses; and as I delivered the same by Preaching, in her *Funeral Sermon*, at the Time and Place of her Interment, being in our Meeting-house at Cambridge, over her Grave, just under my Pulpit, on Febr. 3. 1703.

I SHALL speak something upon this Head the more distinctly, not because she was my Wife; for henceforth know I her 2 Cor. 5. 1. no more after the Flesh, as the Apostle speaks; but because she lay so much under the hidings of God's Face, and then had the Sun-shine of his Face at last.

She had been under a Hopeful, begun Work of Grace upon her Soul divers Years, as appeared by the kindly *meltings* of Heart wrought in her frequently, under the Ordinances of our Lord Christ: Yet (as she acknowledged unto me) that Work had met with very considerable Interruption, till the Former of her late Sicknesses in September last.

On Tuesday September 21. having lain near a Month confined to her Bed in a very languishing Condition, she despaired 2 Cor. 1. 8. even of Life about 10 of the Clock that Night, crying out in the bitterness of her Soul; "Oh! to be going! to be going!" and not to know whither I am going!

At that time, being in so great an Agony, and such Crying and Tears I could not perceive much Relief administered to her Soul by any thing I spake; but He who smote her had his own Time, and the Power in his Hands to heal her: She lay then under mighty Burdens of Sin, Temptation (I discerned); and the Thoughts of the Wrath to come lay hard upon her. 1 Thess. 1. 10.

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Nevertheless, she continued to have a clear sight of the Doctrine of Grace, but was attended with a prevalent Feeling of her own *Inability* to make any *Self-application*, crying out against her self, “*Not to me, not to me!*” She confess’d to be fully perswaded of the Power of God’s Grace for *others*, but I perceiv’d at that time, felt none of the sweetning Power of it for her *self*.

At the same time she did likewise acknowledge a secret *Horror* she had lain under, after she had heard me preach Sermons about God’s *Sovereignty*, and our Lord *Christ*’s coming unto *Judgment*. And this stuck mightily upon her; “*Will he come so Terribly, (expressing what her Thoughts had been) then what will become of me! Oh! What shall I do?*” Thus her Trouble was great.

I told her then, I verily depended on it, the Lord himself, in his good Time, would give her *Faith*; and not only comfort her, but comfort her with the *same Doctrine* wherewith he had struck her Soul with *Terror*. And it came to pass accordingly, as shall be laid open *afterwards*.

It is remarkable, that whilst she wanted the *comfort* of the Doctrine of *Supreme Grace*, (which so many quarrel at) she never was left in her Health or Sickness, to speak a word against it: But she express’d, “*It was a great part of her uneasiness that she could bow no more to God!*”

She greatly bewailed “*the Hardness of her stony Heart* in the sight of *God*: For, in all other things in the sight of *Man*, she was look’d on to be as Tender-hearted, as any Woman known.

She expressed frequently “*a great deal of Trouble of Mind, because she was not brought to bow more to God’s Sovereignty, as she would*: For this lay often on her Spirit, a very sore Exercise: It afflicted her, “*because she was so impatient, inasmuch as the Lord as yet had refused to smile upon her, to her Satisfaction, on the Bed of Languishing*. And this lay much upon her. It should seem she [felt] Impatience in her Soul, when we could not [discern] so much of it in her Carriage.

Well,

Well, upon after enquiries into the state of her Soul, she acknowledged to me, upon a special Question put, "*That the Lord had since refreshed her Spirit, and gave her a little Faith towards Christ, from that Promise in Ezek. 36. 25, 26, 27. I will sprinkle clean Water upon you, and ye shall be clean. A new Heart also will I give you* (for I mention no more of the words than in her own Experience she uttered to me) "*And I will take away the stony Heart out of your Flesh, and give you a Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them.* All these words she uttered with encouragement in her Soul, and a strengthening *Emphasis*.

And now, *Brethren and Friends*, (for I speak to you in the Audience of the Multitude): This is my Support touching the Deceased, that tho' God hath taken away *the Desire of mine Eyes with a Stroke*, yet he had first by Sovereign Grace taken away the *stony Heart*, which was made her own Grief till taken away by His *Spirit*.

However soon after, she lay under *New Clouds*; (for the state of a Christian in this Life is *clear*, and sometimes *dark*; uncertain as to Frames, being *up* and *down* in this Life).

Well, by and by, she voluntarily brake forth into that Instance of *Manoah's Wife*, *Judges 13. 23.* latter part — "*If the Lord were pleased to kill us — he would not have shewed us all these Things, nor would at this Time have told us such Things as these.*"

After this we all had Expectations and Encouragements, under some slow Revivings of her Body, that she would get up again; which the Lord also brought about above a Quarter of a Year after, till she was able to come forth (yet under remains of her Weakness) the last Lord's Days, in the Year past, hungry very much after the Word of Christ, and would not be perswaded any longer to keep within.

All the time of that visible, slow Recovering (being very uneven in the State and Temper of her Body) she was recovering,

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covering so in her Soul too ; yet to my Apprehensions and Joy was more drawn out in her Attendance upon *Family-Prayer* than ever I had discerned ; especially whilst I was confessing any Branches of *Christ's Fulness*, and the *Spirit's work* at the Bottom of all our Duties. And thus I have gone thro' her *first Sickness*.

In her last Sickness, which began *January 17*, and of which she died on the *29th* past, she was very sensible (whilst Senses continued with her) "that all her *early* Convictions were before she knew the Gospel, and so were but *General Religion*, as she well distinguish'd it, and fell short of *Saving*. Under this Visitation it was, she uttered what an awful Thought she had of the *Majesty* of God, urging that Place, *Heb. 10. 31.* "It is a fearful thing to fall into the Hands of the Living God.

Here again, she deeply bewailed the Corruption of her Nature.

Afterwards, she and I being in the Chamber together, without more Company, I made further enquiries how God had dealt now with her Soul : And here it was I perceived (thro' rich Grace) some of the *Glory of that work* I had been patiently waiting for, to be distilled from her Lips.

And first (to the reviving of my sorrowful Spirit) she began with *1 Thess. 5. 9.* "He hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ. Then back'd the Profession of her Hopes with *Eph. 1. 13.* "In whom also after that we believed, ye were Sealed by that Holy Spirit of Promise. Then fell sweetly under God's Sovereignty, and with much Comfort recited that Passage in *Job*, (notwithstanding her long Confinement before, and now one Sickness coming on another) *Chap. 23. 14.* "For he performeth the thing that is appointed for me.

Soon after she met with *Satan's buffetings*, and complained she yet knew not how to make a *fixed* Application of Christ unto her self.

She continued thus with mournful and incessant Cries, Day and Night, a few Days before her Dissolution ; and before the
Delirium

Delirium had at all seiz'd her, begging for Audience of God for his dear Son's sake, and to be accepted of God only for *Christ's* sake. Thus she pleaded with God urgently.

And here she begg'd *Manifestations* of God's Love: For tho' she could not but own to God's Grace) she had had some Smiles; yet, said she, "I was never before called to die, oh! never before! And therefore ordinary manifestations did not enough support her (she told me) when she considered what a great thing it was to go and appear before God!"

I soon observed, how in the long crying of her Soul to God, she did it in the words of particular Application; "My Lord, my God, and my dearest Lord Jesus, and the like. (Coming up now unto the matters where before she stuck); and in her Extremities, in the words of her dearest Lord upon the Cross, *My God, my God, why hast thou forsaken me?*"

Matth. 27. 4

Upon any interposing of my own, to lay open the Grounds of her Faith upon *Christ's Suretyship*, and his bearing our Sins and Sorrows, she was sensibly refresh'd. And then in opening some other Points; as that our Lord *Christ's* coming at Judgment is described so terribly for divers Causes; and among others, that we might not be frighted from the Gospel, nor tempted to flinch from *Christ's* Cause and Interest, under any terrible Appearances from Man, of Sufferings or Hardships for his Names-sake: And then, because his Gospel hath been so much contemned and hated by the Ungodly, who have sometimes sought to put a Terror upon its Profession (while the setting up of a new Profession of Religion, under the awing Terror of Man, is called the Gospel): Therefore let *Christ* come in Terror to shew whose Terror was biggest, and in Terror to them to vindicate his most despised Truths, which despised Truths no Flesh can be sav'd without: As also to take our Hearts off more from all things which this World afforded, and help us to look up to the Lord himself, who will give us Boldness in the Day of Judgment. (Now whilst discoursing thus, and setting up the Lord above all, I perceived her Heart, as well as my own warmed, and that

Isa. 53. 4.

1 John 4. 1

Isa. 2. 17.

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these Thoughts refresh'd her Soul : Neither was the Day of Judgment afterwards so discomposingly terrible to her Apprehensions ; especially, when laying open to her, that the Day of Judgment would be quite another thing to them that

Matth. 11. 29 had been made *weary and heavy laden* here, and been helped Isa. 45. 22. to * *lay hold on Christ*.

And blessed be God, who all along so helped her, as she Job 1. 22. did not, like *Job's Wife*, charge God foolishly : She never Epith 2. 10. murmured at God's Hand, but subscribed to God's Justice, and in the midst of long and often sharp Pains, that made her cry out as if she had been in Travail, she expressed to me, " *I have felt less than I have deserved, and am willing to endure more, if I may but have manifestations of the Love of God to me.* And she had them soon : For

One Day, a little before her Change, she brake out of her Num. 23. 19. own accord into these words, " *God is not a Man that he should lie, nor the Son of Man that he should repent.* I presently put the Question, *My Dear*, what dost mean ? Repent of what ? (apprehending she felt more Terrors) : Oh ! says she, *I mean* Ezek. 36. 25, *this*, " *That he will never repent of his Promise, to sprinkle* 26. " *clean Water upou me, and give me a new Heart, as he promised me.*

At another time she cried out sweetly, " *Whom he loveth* John 13. 1. " *he loveth to the end.*

She also longed (if it were the Lord's will) " she might Psal. 66. 16. " *get up and declare in Zion, what God had done for her Soul :*

But she is gone into the height of Zion to declare above. Jer. 31. 12.

Here she often urged that Heb. 13. 20. " *The God of Peace* " *that brought again from the dead our Lord Jesus, that great* " *Shepherd of the Sheep, through the Blood of the Everlast-* " *ing Covenant, make you perfect in every good work, to do* " *his Will, &c. vers. 21.*

And here she delighted to be singing some Fragments in One or Two, and sometimes a Third of Barton's Version of David's Psalms with a smiling Countenance, and full of secret Joy, as was observed : For Instances,

Psal.

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23

Pfal. 63. 1. *Oh God, my God, I'll seek to thee,
with early care and haste.*

Pfal. 118. 18. *The Lord indeed that chastened me,
hath chastened me sore:
Yet hath he not abandon'd me,
To Death, when at Death's door.*

And this she expressed as a poor dying Creature, sitting on the shores of Eternity, and waiting for a safe Passage over, in the Hands of Tender Love. Sometimes she insisted on

Pfal. 23. 1. *My Shepherd is the Lord most High,
I shall be well supply'd:*

Ver. 2. *In pastures green he makes me lie,
by silent water's side.*

Ver. 3. *He doth restore my Soul that strays,
And then he leads me on
To walk in his most Righteous ways,
for his Names sake alone.*

Ver. 4. *Yea, though through Death's dark Vale I go;
yet will I fear no ill:
Thy Rod and Staff support me so,
And thou art with me still.*



These Consolations and Praises she insisted on; till God took away her *Understanding*, and more perfect Senses, thro' the Pain and violent Distemper which lay near a *Fortnight* in her *Head*; an *irresistible* Malady which could never be removed, notwithstanding the most Remedial Applications of an honest and cautious *Physician*, and a diligent *Apothecary*, who both laboured hard to save her *Life*.

Nevertheless, the last day of her Abode in the *Flesh*, she did for a *Quarter* of an *Hour* recover her perfect Senses and Strength, and with a clear apprehension of *God's Grace*, and a free Desire to utter it. Her words now were all satisfying upon the Point of *Self-Application* (where she had stuck so long in *Bondage* formerly). *Oh! says he, 'tis distinguishing Grace to me! to me! he hath singled me out from among Millions! And other*

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other words of a like Import. And thus she had the absolute Comfort of *that* Doctrine seal'd upon her Heart, which before she found so much Terror under:

Here she would willingly have entred upon a *Narrative* of God's Work upon her Soul from beginning to end, but perceiving her great weakness of Body, and being fully satisfied already in God's Grace dispensed towards her, and withal observing some intimations of her *Delirium* in a few Minutes after returning, I interrupted her, and perswaded her to compose to Rest; and so it ended. I am filled in my own Soul with *abundant* Satisfaction, that God had wrought his good Work upon her *thoroughly*; and that notwithstanding the Delirious Frame she relapsed into after this, till *Eleven* that Night; and then in a Moment she sunk down in Silence, and passed thro' a sweet *εὐθανασία*, an *easy Death*, and into a sweeter Countenance than she had had in all Sicknes, or than ever I beheld in Any *passing thro' the shadow of Death*; and besides, not uttering a Groan or Sigh to the Ear of as nice a listening as I ever gave to the Voice or Motions of a Creature; but immediately went off and *slept in Jesus*: Her precious Soul having been *kissed* out of her Body, as the *Hebrew Phrase* (which the Holy Ghost useth of the Death of *Moses*) alloweth me to speak, *Deut. 34. 9.*

* Since the *Preaching of this Sermon, I understand by one of the Auditors* *וַיָּמָת עַל פִּי יְהוָה* And he died upon the * Mouth, as well as by the Word of the Lord: And so we commit her Body to the Earth, and leave it in the Grave till the Resurrection of the Just and Unjust, *Acts 24. 15.*

thereof in the University, that tho' he hath owned my pronouncing of this Hebrew Passage to be right (I suppose he meant in relation to the distinct way of pronouncing the *א*, for I know of no other difficulty in pronouncing there): Yet hath laugh'd at the Construction of *Moses's dying upon the Mouth of the Lord*. I will only refer that Oriental Critick to two Justifications of the propriety of *Englissing the same Hebrew Phrase* as I had done it; the one is, the Testimony of *Arias Montanus* in the *Interlineary Bibles*, who translates it, *super os Domini*. And the other is their own *Dr. Gauden*, who wrote the *Tears, Sighs and Complaints of the Church of England*, printed in the Year 1659, his words unto my present Occasion are these, "—When God takes their Souls to him, as he did *Moses's* with a Kiss, as some Rabins interpret that *וַיָּמָת עַל פִּי יְהוָה* *Moses* died, *super os Domini*, at the word, or upon the Mouth of the Lord. (*Dr. afterwards Bp*) *Gauden's* Sermon preached at the Funeral of *Dr. Brounrig* Bishop of *Excester*, on 2 Kings 2. 12. p. 30.

THE END.

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